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The Mind of Christ for Today

By Rufus M. Jones

"How Readest Thou?"

By Errol T. Elliott

Quaker Ministry and the Future

Henry T. Gillett, M.D.

The Only Message of Hope and Healing

John McDowell, D.D.

Kansas Yearly Meeting In Session

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

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THE FELLOWSHIP COUNCIL

At its latest meeting, September 27, the American Friends Service Committee decided to expand its Fellowship work and to change the name of the Fellowship Committee to Fellowship Council. The new Fellowship Council will include among its activities a plan for the promotion of a wider Quaker Fellowship with those who are in deep sympathy with our Quaker aims and ideals, but who are not yet in actual membership with the Society of Friends. This extension work is to be carried on by correspondence, by visitation as way opens for it, and by the preparation of literature adapted to the needs of the persons under consideration.

The Fellowship Council will endeavor also to promote the more adequate organization of the Independent Meetings, of which there are now forty or more in different parts of the country, more or less isolated from established Yearly Meetings. This new Council will represent all bodies of Friends in America and thus will be of the Root of Quakerism, not of a Branch. It is hoped and believed that it can work out an efficient plan for helping to bring these Independent Meetings into the corporate life of the whole Society of Friends.

The Council will continue to carry on the work of intervisitation and the promotion of knowledge about the history and literature of the Society of Friends which the Fellowship Committee has been carrying forward.

"SLUMMING" VS. SERVICE

On October 5 and 6, the directors of the four Friends Service Camps met in conference, with members of the Camp Committee and Social-Industrial Section, to review and evaluate the 1935 program and formulate plans for the summer of 1936. About twenty people came together at John Woolman House, Mount Holly, N. J. The home of this Quaker who devoted his life to the Social problems of his day, approximately 150 years ago, is now a tea house and conference center. It is a fitting place, from the point of tradition as well as convenience, for a group of Friends, concerned with problems of the social order, to meet.

Service Campers have, perhaps, worked with more inspired enthusiasm than any group of young Quakers has experienced since the days of reconstruction, child-feeding, and famine relief in Europe. As an agency for bringing about social change—an agency which is sound educationally and entirely consistent with Christian pacifist principles—the Service Camp program has challenged all of their resources; physical, intellectual, and spiritual. The daily program necessitated life in the community, and on a general community basis. It involved personal sacrifice of time—in most cases, an entire summer — whatever money might have been earned in this interval, and a cash contribution toward living expenses. A specified number of hours daily was spent in hard physical labor, and the evenings were given over to study and discussion groups under the leadership of influential men concerned that necessary social change shall be brought about by non-violent means.

"Slumming" was "out," as was use of a situation for selfish, personal "education"; campers lived in a community and worked at needed, constructive tasks, shared in community social activities—just moved in and became neighbors for a summer!

QUAKER CENTRE IN LE HAVRE

The little Quaker Centre which was founded in Le Havre, France, two years ago, just moved to larger quarters; two rooms instead of one, and nicely located in the very heart of the city, near the City Hall and the harbor.

Being on the ground floor, 7 rue du Chillou, a number of books and booklets are displayed in the window to attract the passersby. Several local Societies use this place as their headquarters and nearly every evening there is a meeting of some kind—on Peace, Social questions, etc. The creation of a Cercle Amical Franco-Anglais (Franco-English Club) has just been decided upon at the session of the Friends' Quarterly Meeting held in Le Havre, on Sunday, October 6. It will be run very much along the lines of the English, under the direction of Mahlon and Vivian Harvey at the Paris Centre, with fortnightly meetings and addresses in English.

The new Centre was formally opened on Saturday evening, October 5, when Henry van Etten gave a lecture on "Quaker Activities in the World and in France." Several representatives of local Societies were present, also five Friends from Paris besides the speaker.

"I AM GOING HOME"

The 1935 Home Service season is ended. Volunteers have left Indian Reservations, camps for under-privileged children, and city settlements, and returned to classrooms—as students and teachers. That their outlooks upon life have been affected by their summer experiences, goes without saying. Following is a prose poem by Earl Prosser, of Norwood, Ohio, describing what his summer spent serving "the other half" has meant to him: "Goodbye, South Philadelphia and 'Little Italy,' I am going home. I am going home to a little corner in the world that is quite different from your corner—the one I have known this summer. I am going home to a corner that I understand and that understands me; and yet, as I leave, I feel a definite sense of regret, for there are many things I am going to miss.

"I am going home with a deeper understanding of human nature, and I hope with a more tolerant attitude toward human beings and human problems than I have ever known before. I am going home feeling that I have gained far more than I have given, and yet I am going home with the sincere hope that perhaps I have given at least a little. Goodbye, South Philadelphia, I am going home."

"POURING THE RESERVOIR"

The following sketch of activity of the Tygart Valley Homestead paints, perhaps more faithfully than anything short of a personal visit, the growth and spirit of cooperation in this little community of ex-miners. Bob Willson who, with his wife, Dora Willson, first went to the region as Friendly Advisors under the A. F. S. C. and the Federal Council of Churches, has now become a Homsteader; consequently he rejoices in a keenly personal way at this evidence of community spirit in his neighbors. The reservoir referred to is one connected with the homestead water system at the Tygart Valley Homestead, near Beverly, West Virginia, and should not be confused with the "concrete" work done at the Service Camp at Neffs, Ohio, this summer.

"Pouring the Reservoir" requires a paragraph of its own. It was one of the high spots in the history of the Homesteads. It was the first occasion when we were called out on emergency, and the fellows certainly did give a good account of themselves. The first bunch started working at 5 a. m., Thursday. They worked until 8 p. m. Quite a number of the foremen stayed on the job until it was finished. At eight the gang which had been working on the other parts of the project came on and worked until 3 a. m. The place was lighted with oil and gasoline lanterns, and gave a most weird atmosphere to the hilltop. The shadows all moving, noise of the mixers, trucks, wheelbarrows, happers, saws, shouting and running men, some 60 working like mad, was thrilling. I have never seen a bunch of men work harder and with more spirit and enthu-

(Continued on page 451)

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The Mind of Christ for Today

By Rufus M. Jones

(The Substance of the opening address at the Five Years Meeting, October 22, 1935)

"When all my hopes in all men were gone, so that I had nothing outwardly to help me, nor could I tell what to do, then, Oh then, I heard a voice which said, 'There is One, even Jesus Christ that can speak to thy condition.' And when I heard it my heart did leap for joy."

GEORGE FOX'S experimental discovery of the mind of Christ is the birth moment of the spiritual movement which we represent here today. Its periods of spiritual power have been those times when Friends have become the organs of His spirit and our times of weakness have been the periods when we have tried to run on our human steam. Sometimes we have been like Mark Twain's steamboat which had to stop the engine to whistle. The original followers of Christ were called "those of the way"—those who had caught or taken on Christ's way. "People who saw them took notice of them that they had been with Jesus." St. Paul boldly says we have "the ways of Christ"—we have the mind of Christ. He dares to say, "I bear in my body the marks of the Lord Jesus" — "It is no longer I that live, for Christ lives in me."

In writing to his beloved friends at Philippi which was the first Christian church in Europe, St. Paul said: "Let that mind be in you that was in Christ Jesus." (II.5). That seems to me to be the only type of "apostolic succession" which really matters. If we could demonstrate that we have the mind of Christ we could at once convince the world we are in the true "apostolic succession." But here comes a difficulty—you cannot have anybody else's mind. You can only have your own mind. You can lose your mind but you can't find somebody else's to take its place. You can "change you mind," but you cannot *exchange* it. What you can do is to kindle your mind, set it on fire, from another mind. You can adapt to your mind truths, ideas and principles which another mind has discovered and you can reproduce them in your own life. You can catch a spirit from somebody else until it dominates you. It is remarkable how many other minds have gone into the making of my mind and your mind, like the tributaries which have gone to make the Mississippi. That contagion of spirit is what St. Paul is talking about to his friends in Philippi. We must, however, understand once for all that we cannot pick up a set of ideas which came to birth in an earlier civilization and transplant them bodily into a wholly different age. You may as well try to transplant palm trees from Ceylon to the rugged farms of Maine where the stern winters sometimes freeze native apple trees. If we are going to have the mind or spirit of Christ today we cannot have it by thinking in terms of the civilization of Palestine in the first century of our era. The fastest anybody traveled in Christ's life time was ten miles an hour. All the plowing in His day was done with a wooden plow pulled by an ox. The largest city He ever saw did not have 25,000 people in it. You could have put all the books in Palestine in a single wheelbarrow. We must have that mind or spirit expressed in the life of America during the administration of F. D. Roosevelt in the year 1935. You cannot see or think anything in the world without reporting it colored by your own outlook.

"Its a very odd thing, as odd as can be,
That whatever Miss T eats, turns into Miss T."

If we are to have the mind of Christ, if we are to have the Galilean accent, if we are to have what St. Paul called "the ways of Christ," we must seize upon the great central principles of life which were incarnated in him and relive them today.

I believe that the most transforming principle of life which Christ brought the world and in the light of which we should do our own work today is the discovery that Love, God's Love is at the Heart of the universe. There isn't anything more important than the faith settled in your soul that *God is like Christ,* that the mind and spirit and life of Christ reveals to us the deepest nature and character of God. It is hard to believe that Love is the triumphant reality in this strange world. There are so many things that are cruel. Nature seems to shriek against this faith in Love. The things we care for most seem to be at the mercy of what we care for least. But we cannot expect to find love until we go to the place where it could break through into revelation. If you visit a printing house, everything looks like mechanism and impersonality. You can only find what it all means when you go up and find the Editor and get in touch with his mind. You would never dream what was going on in a person's mind if you only studied his liver, his kidneys and his spleen. It is in Christ that love is supremely revealed. As I see it, this discovery of the love of God is the background of all Christ thought and said and did. It explains even the mystery of the cross. You cannot explain

the tides until you discover the power of attraction which produces them. The tumultuous ocean rolls and dashes, the type of illimitable and unbridled power, but resistlessly marshaled by universal laws all its wild waters heaving from pole to pole rise and recede obedient to the invisible attraction of the moon.

So for Jesus not a sparrow falls, not a hair of a head grows, not a lily blooms, not a sunset flames in beauty, not a prodigal comes home, not a redemptive deed of love is done, without the pull of the divine Heart. It isn't enough to say that Jesus taught the fatherhood of God. That is abstract. He lived and loved, He suffered and died in the consciousness that the love of God was breaking into the world through Him. For a few pennies Jesus could have hired a man to wash his disciples' feet. The good Samaritan could have written a tract on "the sociological problem" revealed by the poor victim on the Jericho road. What he did do for all time was to reveal the way of love as God's way. In doing this he showed how fear can be conquered. The moment the triumphant power of love comes into sway in a life, fear is banished. Fear is the greatest single hindrance to the advance of civilization. We should leap forward to a new type of civilization if men were not chained to a dead past by their fears. Fear is at the bottom of most of our present world disasters.

We have not fully caught the mind of Christ until we realize that the Kingdom of God on earth is the cooperative task of God and men working together. It is the reign of God, the sway of God, in the lives of man. Christ believed that men like us can become salt and light, can penetrate society, can be peacemakers in a warring, warring world, can reveal grace, can go the second mile, can spread contagion of love. We do not wait for society to catch up with the ideas of the Kingdom. We can say boldly, for me it has come already and I propose to be one of its men. I am convinced that it is the mind of Christ that we who call ourselves His friends should be continuously and dangerously engaged in helping to answer His own prayer, "Thy Kingdom come." That cannot be done by staying in some deep rut which our fathers plowed. It means changing this stubborn world order. It was Christ's supreme faith that there are divine possibilities in every person. George Fox was in the true order of spiritual succession when he said: "There is something of God in every man." But that "something of God" cannot come to light and life in the midst of hate and bitterness. How difficult to become a child of God in the slums, in broken homes, in the drive of selfish commercialism, in the rivalries of trade and politics! It is the mind of Christ that we should be dedicated to the making of a different world for little children to be born in. The trouble with us is that we are like the little girl who fell out of bed because she went to sleep too near the place where she got in!

The most amazing thing which the mind of Christ reveals is His *way* of changing the world. A great writer near the end of the century put it as his refrain: "The lamb made a war against the beast and overcame him." The gentlest, tenderest incarnation of love and grace was pitted against the cruel forces of the brute and the lamb won. There could be no method in more striking contrast with the ideal of the Roman world, or with the way of Mussolini or Hitler today. But Christ's *way* has succeeded better than any other way ever has succeeded. It is the only way men are brought into harmonious unities and cooperative groups. Christ stood before Pilate and declared that He was King of another Kind of Kingdom. For this cause was I born, to this end came I into the world that I might bear witness to the truth of its way. On the cross of the Roman he bore that witness. It was the culmination of His way. It is the way of self-giving, the way of service, the way of self-sacrifice, the way of dedication out of love for others, the contagion of grace. Every one of us who has ever made spiritual progress, every one of us who has leaped to a higher level of life has done it through the influence of some one who loved us and was ready to suffer to help us. The Cross is the symbol of the eternal Heart and of the divine way.

"How Readest Thou?"

By Errol T. Elliott

WHILE words are vehicles for the conveyance of truth, they may just as truly limit or obscure it. While they help to weave individuals, with their variety of ideas and attitudes, into a social fabric, they also are sources of misunderstanding. It is important, therefore, to get an attitude toward spoken and written words that will make them yield their highest returns. They may be little more than noise or print, but they may be freighted with the best that mankind has ever thought. They may convey the purpose of God to men through some soul that deeply impinges on the divine.

Take for instance our older writings of various kinds. Through this medium one generation has often passed to another the best thoughts current in that day. But those ideas cannot be captured if we bring to the words only the meanings current in our present-day culture. At this point literalism is far from being the first requisite, for it generally means the strict use of words as defined by *our* generation. We know too well the problem of understanding on the part of two people of the same generation, to place an undue burden upon the contribution of one century and culture to another. Furthermore a very casual study of languages reveals the difficulty of understanding an idiom or the turn of a phrase in a tongue other than one's own. Looking into the history of our own language, we also see a word change

its meaning until it sometimes symbolizes an idea quite different from the one for which it stood a few centuries back. Add to this the varying ideologies within which the many cultures of men have existed, and one sees at once the necessity of bringing his best to the reading of words from a day long past.

Khalil Totah, Principal of the Friends Boys School at Ram Allah, Palestine, is a Palestinian well qualified to speak as an interpreter of the culture within which our Scriptures had their birth. I quote from a recent letter:

"Americans cannot understand us without knowing our language with its fine and delicate shades of meaning. A greater barrier is that of general culture. Americans, compared with us, are prosaic, literal, and matter-of-fact. The East speaks in metaphors, similies, and all sorts of figurative language, poetry and proverbs. So many people in the West do not understand the Bible because they do not know the language and customs of the East. An American may accuse us of lying when we are not lying at all, but simply using poetic license. A customer asking a shop-keeper, 'How much are your grapes today?' gets the reply, 'The grapes are yours; take them without money and without price,' which is another way of saying, 'Never mind, we'll agree on the price somehow.' Our boys and girls do not speak English, but rather, translated Arabic! Mr. Jones, asking a boy, 'Did you break the plate?' would be answered, 'On my father, on my eyes, no!' Translated into English this means simply, 'No.' The rest is for emphasis and embellishment."

How then shall we answer the question, "How readest thou?" In the first place we should try to understand the life and history of the people from whom we read and get something of the social atmosphere and thought-forms within which they moved. This will give the words truer meaning, but it is not enough. We also need imagination, which gives to one the quality of sympathy, and sympathy is an ever present element of understanding. They who sit in the seat of the scornful (cynical) cannot think straight and hence cannot read aright. We must read with reverence.

Here we come to a deeper approach which calls for a high degree of sincerity, thoughtfulness, and self-examination. It requires a preparation and quality of spirit that is akin to the meaning of the words and to the soul through which they were given. George Fox expresses it in the Quaker classic:

"I was to direct people to the Spirit, that gave forth the scriptures, by which they might be led into all truth, and so up to Christ and God, as they had been who gave them forth . . . for all their religions, worships, and ways were but talking with other men's words; but they were out of the life and spirit which they were who gave them forth. . . Then I told them, the false prophets, the false apostles and antichrists, could use the words of the true prophets, the true apostles and of Christ, and would speak of other men's experiences, though they themselves never knew or heard the voice of God or Christ. . . This puzzled them much."

Indeed that approach is always puzzling and sometimes seems "unsettling" to the copyist or literalist. The approach of Fox lets in the free-flowing spirit of God, and brings the "feel" of life into our reading. It is the quality of spirit that "opens up the Scriptures" to us. To find the same well-spring as those who lived, felt, and spoke is quite as essential as devotion to their words. One can truly believe only in so far as he finds his own soul witnessing to the truth he reads or hears. Jesus gave another turn to this in a discriminating statement: "Anyone who chooses to do his will, shall understand whether my teaching comes from God." (Moffatt) Reading with personal commitment is an indispensable of understanding. There can be no receiving of truth where there is no appropriation of it. Jesus closed the door to holding an easy "correctness" of opinion while holding the words at arm's length. In fact his statement calls for a preparation of life as a first requisite for understanding his meaning. There is danger of holding to phrases while failing to rhyme the heartbeat of the life in which they were born.

But we must finally come to grips with this question: "To what degree can these voices of the past sweep through our society, leaving spiritual reformations in their wake?" What they do for us depends on our attitude and response. For nearly nineteen hundred years organized Christianity has been repeating, "Blessed are the meek, for they shall inherit the earth." From the point of view of worldly wisdom that idea is positively shocking if it is really faced. Do Christians in general really believe it or do they now point at Mussolini, the mad man of Europe, as evidence that only armed might really counts?

What is more apropos, are we pointing to the creative days of another century when God was active in the affairs of men, and assuming that in no positive way can he swing men into a heavenly orbit of faith and action today? Of one of the dark periods in Hebrew history it was said, "And the word of the Lord was precious (rare) in those days." No word can lead us out of our present darkness unless it be the word of the Lord as a lamp unto our feet and a light unto our path.

Quaker Ministry and the Future

By Henry T. Gillett, M.D.*

THE history of the Society of Friends is full of lessons. The early outburst of spiritual life and venture was vital in pursuing a great ideal of individual responsibility and freedom in the spread of the kingdom of God on earth. Yet, within a quarter of a century after "the children of the Light" met George Fox at Mansfield, division and strife marred the unity and progress of the movement. The Wilkinson-Story controversy began in 1673 and lasted more or less to the end of that century.

The message of the inspired leaders—George Fox, Isaac Penington, George Whitehead, and others—of the seventeenth century is ever fresh; their words reach us still today because they came from their own vital contact with God. William Penn[1] wrote concerning the early Friends that "the bent and stress of their ministry was

* Dr. Henry T. Gillett is an English Friend who spent several months this year at Pendle Hill. He is widely known through his visits to many Friends Meetings.

conversion to God, regeneration and holiness, not schemes of doctrines and verbal creeds," and the reason that their message spread was because "they were changed men themselves before they went about to change others!" Their message came from their experience and was effective because it was delivered "in the life." These Friends of the seventeenth century met in their "retired" meetings in the silence to renew their own inner life in the presence of Christ and from these meetings they went out to convince others of the reality and power of God.

The controversy raised by Wilkinson and Story was chiefly due to their jealousy of Fox. In replying to their criticism he wrote from Worcester gaol[2]: "It concerns all that profess themselves to be Ministers, to be humble, else they are no learners of Christ . . . you have known the manner of my life the best part of thirty years. . . . I turned you to Him that is able to save you, I left you to Him." The spiritual life of the Society had begun to decline; George Fox was conscious of it before his death in 1691. He encouraged Friends to make use of their gifts, to spread truth, and to beware of entanglement with the things of this world.

Wm. C. Braithwaite,[3] referring to this decline, says: "The early Friends believed in leaders, but not in a system; the Friends of the second period in leaders and a system; the Friends of a later period were content to have a system without leaders, . . . the Society devoted itself to its discipline instead of to the raising of spiritual leaders and the aggressive work of the Church."

Another indication of the condition of the ministry was the twenty "Cautions and counsels to ministers" issued by the Yearly Meeting in 1702; seventeen of these were negative in character.

In 1727, London Yearly Meeting advised the appointment of Elders and in 1754 the Elders became part of the Yearly Meeting of Ministers. Referring to this period Rufus Jones[4] says: "One feels a sense of depression that the followers of George Fox, who began so well, showed in the eighteenth century so little threshing power." Quietism and an emphasis on outward conformity, expressed through a repressive Eldership, tended to strangle the spiritual life and liberty and sterilized the activity of the Church.

In Thomas Story's journal we get a picture of the state of the meetings in the early part of the eighteenth century when there was a settling down in the meetings for worship without any desire to draw people to meetings. The active itinerant ministry was dying down and there must have been a lack of spiritual development among the membership. Spiritual self-centredness, whether in an individual or in a group, must tend to spiritual death. The experience of the last two hundred years in the Society emphasizes the need of (1) definite training of the mind and development of the spiritual life in each particular meeting. Attention must be given both to the intellectual apprehension of truth and to the emotional response in worship and dedication to God. And (2) of much more itinerant ministry by those who have proved their usefulness in their own locality.

There is evidence today of fresh life in the Society; it has been growing for some years on both sides of the Atlantic, and is helping to bring together the different sections of Friends. As the Branches receive fresh life from being grafted on to the Trunk—the Life and Love of God—they intertwine more and more. This year's epistle of Philadelphia Yearly Meeting (Race Street) quotes from the epistle of New England as follows: "We wish to call all Friends everywhere to the need in this critical time for a fresh renewal of that vital experience of the Living Christ in whose strength we, like an ancient apostle, can do all things."

The call to the individual members of our Society is urgent and deep. Civilization is rocking in its materialism, it needs a spiritual foundation. Men need inward peace, clear vision and power. The conditions today are somewhat similar to those of 100 years ago. After the Napoleonic wars there was much economic distress and unemployment in Europe. Thomas Carlyle in "Past and Present" wrote: "How have we to regret not only that men have 'no religion,' but that they have next to no reflection; and go about with heads full of mere extraneous noises, with eyes wide-open but visionless,—for most part in the somnambulist state!"

If social and political reform is to be carried through effectively today it will be by men and women who renew their vision in honest reflection and understanding of the Divine will.

How many there are today who are missing the real basis of life! They have turned from the Churches because they could not find reality there. There seems to be no standard, no authority in which they can believe. Traditionalism has been tested and found wanting. The authority of the Church was shaken by the Protestant Reformation. The authority of the Bible has been shaken, for some people, by higher criticism.

Canon Barry [5] says: "For the modern mind this is the crucial difficulty. Nearly all the forces that play upon us conspire to make belief in God difficult. In the old world everyone believed in God: that is perhaps the most signal difference between ancient and modern history. The task of the earliest Christian preachers was to persuade men who believed in God to accept Christ's interpretation of Him. The task of the Church today is almost the opposite; to help people who at different levels and in various degrees believe in Christ to win to conviction about God."

The war and the economic strain in life have caused much agnosticism as well as much mental suffering. Jung refers to the general neurosis of our time. Many of his patients suffer from the "senselessness and emptiness" of their lives. He says "how often have I heard a patient exclaim, 'If only I knew that my life had some meaning and purpose, then there would be no silly story about my nerves!' Whether the person in question is rich or poor, has family and social position or not, alters nothing; for outward circumstances are far from giving his life a meaning. It is much more a question of his unreasoned need of what we call spiritual life, and this he cannot obtain from universities, libraries, or even churches. He cannot accept what these have to offer, because it touches only his head, and does not stir his heart."[6]

Some clergymen have tried to get a backing for religion from Freud's theory of sexuality or Adler's theory of power, but these rational methods of treatment alienate people from a spiritual standpoint. There is no search for, nor understanding of, spiritual values. If men are to have psychological health they must have ideals and bend their minds to understand and follow worthy purposes. There is then a unification of the personality, and conflicting impulses are harmonized.

The Society of Friends does not simply advocate a few testimonies or concise rules of life, but rather a *relationship* with the Divine. The communion life in the silence is something deeper than a thought-process. There is in it a dynamic as well as a clearing vision. There is a dedication of life in accepting Christ's ideal when he said, "Make the kingdom of God and His righteousness your chief aim." Sometimes it is only through search and inner conflict that this experience of inner peace and profound

[1] Christian Life, Faith and Thought. London Book of Discipline, p. 19.
[2] Second Period of Quakerism, p. 308. Wm. C. Braithwaite.
[3] Spiritual Guidance in Quaker Experience, p. 72. Wm. C. Braithwaite.
[4] The Later Periods of Quakerism. Vol. I, p. 273. Rufus M. Jones.
[5] The Relevance of Christianity. Canon Barry.
[6] Modern Man in Search of a Soul. C. G. Jung.

serenity is known. Both intellect *and* feeling are necessary in religion and life. If one is stressed without the other the fullness of life is missed. The intellectual and scientific outlook today cannot by itself meet man's inmost desire. Professor Eddington[7] writes: "The most flawless proof of the existence of God is no substitute for having a relationship with God." Knowledge about God is one thing, knowledge of God another. Prayer and purpose are necessary if men are to rise above the senselessness and emptiness of life. Action which springs from a central harmony and leads men out of their self-centredness has life and reality in it. Too much inwardness and isolation without healthy activity is unsound psychologically. Activity which is not related to the principle of God within tends to scattering and emptiness. Action which is related to the material and spiritual needs of others has substance in it.

The ideal and purpose of Christianity is to bring men into harmony with God and with one another—the two are closely linked. The Light which shone in Christ's nature showed men what God is like: he was "the visible manifestation of the invisible God." In his character we see sincerity and honesty, humor, humility and service, love. Love is the flower of the Christian plant, the way of progress as against the will to power. Love judges but it does not condemn, it recognizes evil but patiently tries to mend it. Forgiveness is a very important element in love. Love expresses itself in a desire to act constructively where sin or error exists in thought or action. It removes barriers between individuals, groups, parties and nations.

This ideal, this standard—the nature manifested in Jesus—is a goal for men in the spiritual evolution of civilization today. Even if men have thrown over their belief in the authority of the Church or in the literal inspiration of the Bible, they must believe *ultimately* in the Light of Christ as a way of life. Other standards do not work. Love ultimately prevails though it may have to "suffer long." Christianity does not primarily mean the "imitation" of Christ. It means the abandonment of the self life in faith, understanding, and obedience to the inward manifestation of the Spirit and love of God. Paul says: "Until Christ be formed in you."

Membership in the Society of Friends is not only a privilege, but a responsibility. Every member should contribute something not only to the Society, but to the extension of the outlook and values we believe in. What is everybody's business is very apt to become nobody's business. Faust made a definite contract to serve the devil. How much could be done if every member of our Society would enter into a definite contract to make it his first business to serve God and humanity. This would mean definite preparation of mind and heart so as to enter into the full meaning of the ministry. Ministry includes both service *and* the vocal message. Ministry is not confined to religious services or meetings for worship. There is also a ministry of convincement of individuals,—in groups, seminars, and public addresses. More itinerant ministry of a teaching and inspirational character is much needed.

Yet, no one should remain long dependent on sermons or addresses; there is too much parasitism due to the weekly sermon; but sermons and addresses are of value in so far as they inspire individuals to seek for themselves the creative spiritual dynamic. It will cost time, thought and prayer. But democracy needs religion if it is to function satisfactorily. We are only at the threshold of a new spiritual epoch.

Let us take stock. Are we over-busy with committees and conferences? Shall we return to the seventeenth century practice when those concerned for the ministry met together for mutual help and action? Elders were a late addition and not very helpful. Since John Wilhelm Rowntree called the Society to realize its responsibility for a free ministry and the need for more training, much has been done in Settlements like Woodbrooke in England and Pendle Hill in America. Training and knowledge and understanding of Truth are very important, but they are not enough. Inspiration cannot be taught, but it can be bought. May the Quaker ministry move forward with knowledge, inspiration and power.

[7] Science and the Unseen World. A. S. Eddington.

Kansas Yearly Meeting in Session

By Orman C. Emery

KANSAS Yearly Meeting of Friends in its sixty-fourth annual gathering from October 10 to 15, will long be remembered for the missionary spirit which prevailed at most of the sessions.

The arrival from Idaho of Ralph and Esther Chilson Choate, ready to go to Africa to join Mrs. Choate's parents, Arthur and Edna Chilson and their daughter Rachel, contributed much to the interest of the many friends of the Chilsons in that field. The presence of Vercia Pitts Cox of Ohio, who is soon to return to China after nearly sixteen years of mission work there, also stirred the meeting as it has seldom been stirred in the interest of missions.

The Yearly Meeting adopted a $4,500 budget for the new field at Urumbi in the Belgian Congo, after announcement was made that last year's quota had been raised. Ralph and Esther Choate will leave in November, going by way of England, where arrangements have been made, it is said, for a medical man to follow them in January.

Four messages of Vercia Cox, which were both missionary and evangelistic in tone, where much appreciated. The story of the work of herself and her husband, Carson W. Cox, who died in China about two years ago, aroused deep sympathy for her and the mission cause, as she and Carson Cox were both formerly members of Kansas Yearly Meeting.

In addition to Vercia Cox, three other visiting ministers attended part or all the sessions. They were Blaine Bronner, pastor of Denair Meeting, California; Daniel W. Whybrew of Indiana, and John R. Bowen of Hiawatha Meeting, Nebraska. All of them were given freedom to participate in the sessions, the counsel of Blaine Bronner being especially helpful.

Clarence E. Pickett, General Secretary of the American Friends Service Committee, who attended some of the sessions, was given the Sunday afternoon hour to speak of this work which is so essentially that of Friends, and the main auditorium of University Friends Church, where the Yearly Meeting was held, was filled with an interested audience. On another occasion, Clarence Pickett spoke on the subject of peace and gave expression to the fear that Friends have not been assiduous since the close of the World War in promulgating the peace principle as they should have been, especially among the members of their own homes. As a result of this lack of interest in this subject so dear to Friends in the past, Clarence Pickett said another war, which is now at least a possibility

may be fraught with cause of regret on the part of many Friends.

Merle L. Davis, Secretary of the Five Years Mission Board, attended most of the sessions of the Yearly Meeting. Kansas Friends were pleased to see one of their favorite sons back home again, even for a few days, and they gave him opportunity to make good use of his time on several occasions.

The Yearly Meeting organized with the reelection of Frank C. Brown as Presiding Clerk, Bertha Stubbs Sumpter, Reading Clerk, Harold Selleck, Assistant Recording Clerk and Eli Wheeler, Announcing Clerk. Gervas A. Carey, who once before served Kansas Yearly Meeting as Recording Clerk, was chosen to that position, but for two days was so indisposed that he was unable to serve in that capacity. He was able, however, to speak at the Expository Hour on three of the days of the Yearly Meeting, much to the profit and encouragement of those who heard him.

The traditional loyalty of Friends to the cause of education, was shown in the interest taken in reports of Friends University and the Bible School and academies. There was much gratification over the report of President David M. Edwards that the university was able to balance its budget for the past year, and that the outlook for the present year is equally promising, with a splendid faculty and an enlarged enrollment of students.

Among the things which President Edwards outlined as the program of the Board of Trustees of the school was an endowment of $1,000,000 and an enrollment of 500 students at the end of ten years, to which the Board and the Faculty are fully committed. The announcement that Gervas Carey had been employed as dean of the Bible School, assisted by Dr. J. H. Langenwalter and Prof. John D. Mills, met with universal approval.

The reports on the state of society had the appearance of sincerity and indicated that the membership and the several meetings had been true to the teachings of Christ to a commendable degree during the past year. The spiritual condition of the meetings was said to be even better than last year and the interest in the Bible Schools, the Christian Endeavor, missions, prayer services and tithing was apparent. An increased number of vacation Bible Schools and gospel bands was reported. In this connection it may be noted that the gospel band at Friends University has almost doubled during the past year and now has a membership of more than 80 students, who are doing good work in the city.

The report of the Christian Endeavor showed a total membership of more than 4,000 and a commendable spirit in this important branch of the church, which has undertaken to raise a considerable sum toward the support of missions during the coming year.

For the first time in several years, the statistical report showed a slight increase in the membership of Kansas Yearly Meeting, due principally to evangelistic efforts. The total membership is now 9,356.

Anna Jane Michener, chairman of the Yearly Meeting Committee on peace and service, urged increased interest on the part of members in both these correlated departments, and suggested the following goals for the coming year: first, deepening our spiritual conception of the Quaker peace testimony; second, each Monthly Meeting to be an informed, consecrated agency for the development of Christian peace ideals in its own community; third, keep in touch with others throughout the year by reading the Yearly Meeting Bulletin, and fourth, have a series of at least five meetings covering (a) "Youth for Peace"; (b) "Studies in Quaker Pacifism," and (c) "The Sword or the Cross."

Time was found between the scheduled sessions for a short talk on the Italo-Ethiopian situation by Dean W. A. Young, of Friends University, whose recognized ability as a student of history, has created a demand for his time for talks on this and other historical world subjects outside of school hours. His talk was greatly appreciated.

About twenty years ago, J. Perry Hadley and wife, just returned from the Friends mission in Alaska, made their report to Kansas Yearly Meeting. Both of them were graduates from Friends University. While he spoke, J. Perry Hadley held in his arms their young son Harold, who was born in Alaska. During one of the sessions of the Yearly Meeting this year, Harold Hadley, this son, now a Senior in Friends University, touched the hearts of the Friends by telling what the university has done for him and the inspiration it has awakened within him.

Daniel W. Binford, president of the university board the past two years, was reelected for three years, as was Fred Liptad and Edgar N. Roberts. Sylvester Chance of Wichita and Lloyd Cressman of Emporia are new members. W. A. Woodward was elected for five years to fill a vacancy.

In his annual report, Frank Davies, General Superintendent, said that the financial condition of the meetings generally is better than a year ago and that more pastors are employed and the pay of many of them increased. He recommended that meetings employ their pastors for a longer period than has been customary, in order that they may plan and carry out a better work program, comparable to other major denominations. He favored three years or more. "We are striving toward the day when the minimum pastor's salary in Kansas Yearly Meeting is at least $500 a year," said he. He also urged that a greater effort be made to list every member of the meetings as a tither. Frank Davies, who has been General Superintendent the past two years, was chosen to that position for another year.

The names of eight new pastors recommended by the board were read and some of them who were present, spoke briefly. They are, Loda Noel, Hartford; Agnes Doubleday, Haviland; Eli Wheeler, Kansas City; Nathan Pierson, Hugoton; Cecil Hinshaw, Denver, Colorado; Marie Ferguson, Wichita; Roxie Reeve, Wichita; and Kermit Shoonover, Ramallah, Palestine.

The meeting was saddened by the sudden death of Ira H. Woodward of Haviland, who was taken suddenly ill in the meeting, the second day, and passed away at a local hospital that night. A short memorial service was held at one session and resolutions of condolence for relatives were adopted. Ira Woodward, one of the pioneer Friends of Western Kansas, seldom missed a session of Kansas Yearly Meeting in all the years that he lived in the State and was generally active in the work of the annual sessions.

Dr. David M. Edwards brought a ringing challenge to Friends at the Sunday morning service, his theme being, "The Social Significance of Repentance." Frank Davies spoke at the Sunday night service on cooperation and sacrifice. Guy W. Solt, of the American Friends Service Committee, was given time at one session to announce the Peace Conference to be held at Bethel College, Newton, Kansas, in June.

Under a feeling that God had been present and directed the affairs of the various sessions, the Yearly Meeting adjourned to meet next year on Tuesday, October 13.

A HYMN FOR AVIATORS

For those who cross the pathless sky,
We pray thee, Lord.
Guide them and keep them as they fly,
O watch with thine all-seeing eye—
We pray thee, Lord.

Renew their courage with each flight,
We pray thee, Lord.
Give them new eyes to see by night,
Guard them from elemental might—
We pray thee, Lord.

Add to their wisdom day by day,
We pray thee, Lord.
Show them the beauty of thy way—
For all we hope but cannot say,
We pray thee, Lord.

EDITH LOMBARD SQUIRES.
Richmond, Indiana.

Religion Looks at Contemporary Conditions

A page on which leading Protestant, Catholic and Jewish Ministers apply religion to life in its various phases.

RELIGION THE DEFENSE OF DEMOCRACY

By Rabbi Edward L. Israel

Rabbi Israel is of the Har Sinai Congregation, Baltimore, Maryland. He was formerly Chairman of the Social Justice Commission of the Central Conference of American Rabbis.

If religion is to live as a social ethical force, the question arises as to whether, in the changing role of government, we must not overturn all our conceptions concerning the separation of Church and State, or, at least, reinterpret them. Here, human reactions seem capable only of extremes. There is in some quarters the hope that an organized Church will again come into its own as the dominant force in a changed political setup. In America this idea is spoken only in whispers if indeed it is mentioned at all. In the religio-fascist government of Austria it is now out in the open. There the Church is the power behind the corporate State. On the other hand, we have more familiarly the varying degrees of the practically complete repudiation of the Church as an instrument of social and political action, ranging from the armed truce between Church and State in Italy, through the present turbulence in Germany, to the complete elimination of organized religion in Russia.

Let us take for granted that it is the function of the Church to concern itself with economic justice. Let us also take for granted that we are entering an era where economics and government are more closely allied than ever before. The question then very naturally arises as to whether the Church can become an eloquent and insistent force in goading the thought of the people along social and economic lines without getting into the political realm. This is perhaps the thinnest ice on which the Church is going to have to skate in this metamorphosis through which we are passing. It is my hope that it will be possible for religion to continue as a moral force, challenging government along ethical lines but never becoming synonymous with it or with any political party. I do not know if this is possible.

Perhaps the strong traditions of the American scene will aid religion to stay out of the role of practical politics. It is, however, equally possible that the same traditions may succeed in keeping religion out of the role of ethical arbiter in the vigorous capacity which the occasions of a changed American political life now seem to demand as never before.

Let us not forget that the right of the churches to speak on social and economic problems has always been questioned. And, almost invariably, when, as today, the changing role of government has brought government very closely into line with social and economic interests, the governmental authority has been used to repress socialized religion.

Many ministers have told me that when they preached a social gospel, they were threatened with dismissal. There is no doubt that the antagonism against the churches for their social declarations has become intensified of late among certain elements of our population who are by no means an inconsequential factor as the government of the United States assumes a greater control over the economic and social life of our people. The backbone of the trends toward an American Fascism hates the socialized churches.

Nor need we imagine that should the radicals, rather than the reactionaries, seize the governmental power and order the social changes, we would have any more tolerant attitude toward socialized religion. At the present moment, certain radical forces are willing to accept the assistance of religious voices in the prosecution of the efforts toward social idealism. I am by no means convinced that they would welcome a socially minded organized church if ever they achieved control over the economic situation. Communistic Russia has stifled all religion, whatever its brand or trend of thought. The radical groups in America, regardless of the presence of radical ministers of religion among them, still continue their scathing and satirical attacks upon all religion, regardless of its quality or tendencies.

There seems to be more than the possibility that, with a concentration of a control of our economic and social life in some governmental agency, religious groups are doomed to a more or less outcast role. This will not necessarily mean the end of religion. It may, in effect, be the means of saving its soul. We must, however, recognize the extraordinary possibility of a situation in which the Church with a social message will become a persecuted, protesting minority in the midst of some form of governmental dictatorship.

(Continued on page 450)

THE ONLY MESSAGE OF HOPE AND HEALING

By the Rev. John McDowell, D.D.

Dr. McDowell is Secretary of the Committee on Social Reform and Industrial Relations of the Board of National Missions of the Presbyterian Church in the United States; he is a former Moderator of the Presbyterian Church in the U.S.A.

The progress of individual life and the complexity of society have brought the church face to face with the gravest matters which confront mankind. It is now obvious that the church must either advance into the glorious service and destiny which opens out to it today in the larger life of man, or recede to an insignificant position among the forces which govern the modern world.

Men are asking today with greater earnestness than ever before, what part shall the church have in the creation and direction of our future civilization? This question cannot be ignored, and it must not be evaded; it must be faced fearlessly and answered frankly. It is evident that religion must take its primary share immediately in what is perhaps the largest spiritual and intellectual adaptation ever demanded of mankind. If the Church is to meet the challenge of the present crisis, it must lead the rescue party upon every plane of human need. Nothing short of this will satisfy the challenge of this hour.

It has long ceased to be a question of whether the Church has a right to any say in economic and social affairs. It is now rather a question of how human society can go forward at all without the illumination, the discrimination and the power of resistance to every kind of falsehood of theory and value which the Church should be pre-eminently fitted to give. Nor is this a problem which will wait indefinitely for its solution. Industrial secularism has brought modern civilization very near to an abyss of material ruin and spiritual despair. It is only the prophetic leadership of a religion revitalized by the sense of its vast responsibility that can achieve the rescue of humanity by the redirection of its thought and life.

The Church must ever be in the thick of the fight for the Kingdom of God, but she must function along the lines of her inherent nature and in accordance with her fundamental principles. This does not mean that her task will be a simple one, or that it will always be easy to determine in any particular difficulty what her duty is. The Church never had greater problems to solve than those with which she is confronted today.

Never was there a greater call for her clear spiritual insight, for wise statesmanship; for power to discern the true point of attack against the evils that are threatening the stability of our modern civilization, and never was the call for her service more imperative.

The Church holds in her keeping the future of our country. If she is to be the moral guide the nation needs now, she must recognize that her strength lies neither in political policies, nor economic programs, nor ceremonial pomp, nor material resources, but in the truth she teaches, the life she communicates and the character she forms.

The Church has apprehended the will of God for the individual; wistfully the wise-hearted look to her now to apprehend and proclaim the will of God for the present political, social and economic life of the nation. The supreme task of the churches of America in this critical hour of our national life is to help the nation to re-examine the foundations of her political, industrial, intellectual, moral and spiritual life, and inspire her to re-endow her citizens with freedom within discipline, with originality within tradition, with humanity within nationality, with hopefulness within adversity, with peace within progress, and thus hasten the day when all national law shall be national love, when all international law shall be international love.

Never was there an age that asked more earnestly than our own that we Christians proclaim our message, or confess we have no message to proclaim. The men of our day want to hear the man who has a message and who is ready and willing to proclaim it fearlessly and honestly at all times and in all places. We make a mistake when we conclude that the people do not want a definite and positive Christian message.

What men want now is the essential message of Christianity translated into the thought forms of present-day life. They want this message delivered with moral and spiritual authority so that it will grip and command the mind, the conscience, the will, and the heart. The people are hungry for the great spiritual verities of religion. They are tired of doubt, and speculation, and abstract theories. What they are asking for today is not more sermons, but more soul messages; not more services, but more spiritual life; not more ceremonies, but more Christianlikeness of character. Men want a message today that will catch the ear and change the heart of the sinner, win the mind of the scholar and satisfy the soul of the saint. There is only one message which will do that—the Gospel of Christ. Present conditions make it clear that the Christian Church must return to the original Christian message as found in the Scriptures of the Old and New Testaments, if it would transform the world, or even help it.

FALL MEETING OF WORLD CONFERENCE COMMITTEE

The fall meeting of the Friends World Conference Committee at Richmond, Indiana on the two days preceding the Five Years Meeting was successful in attracting a very representative attendance, both of members of the committee and other interested Friends. Friends met together there from London, Dublin, France, Jamaica, Canada, from the two Philadelphia Yearly Meetings, from Ohio and Oregon, from nine Five Years Meeting Yearly Meetings in the United States, and the two middle-western General Conference Yearly Meetings.

New representatives appointed by their groups to the committee since May are: William B. Matheson and Philip J. Thorne from the General Meeting for New Zealand; Francisco E. Estrello and Maria L. Castillo from Mexico Yearly Meeting; Gilbert Rowntree and W. Roye Johnson from the Tasmania group; A. Elizabeth Richardson and Arthur E. Clayton from Canada Conservative Yearly Meeting; Dr. Emma G. Holloway and A. Curtis Tomlinson from Indiana Yearly Meeting of the General Conference; William E. Berry and Willard Reynolds from Iowa Yearly Meeting of the Five Years Meeting; Harley M. Moore and Allen U. Tomlinson (for one year to observe) from California Yearly Meeting of the Five Years Meeting; John W. Dorland and Dr. Murray Luck (substitute, Paul Elliott) from the Pacific Coast Association of Friends; from Denmark Yearly Meeting the addition of Thyra Solmer; and from Cuba the substitution of Henry D. Cox for A. Catala on account of language.

It was announced that the place of meeting of the 1937 World Conference would, by general agreement, be in the historic Philadelphia area and the time a period in September. The exact place and the time are left to the discretion of the Executive Committee, but it will probably occur at one of the Friends' colleges as early as feasible in the month.

The members of the five commissions preparing preliminary outlines of study are handing over to D. Elton Trueblood, of Haverford, their material as fast as it is shaped up and Elton Trueblood is preparing from it a brief pamphlet for study in groups and meetings which he expects will be off the press by the first of the year. The officers of these commissions are: 1, Spiritual message of the Religious Society of Friends: William E. Wilson and Rufus M. Jones; 2, Individual Christian and the State: Francis Pollard; 3, Methods of Achieving Economic, Racial and National Justice: Homer L. Morris and A. Barratt Brown, with subofficers for (a) Economic, J. Russell Smith and Duncan Fairn, (b) Racial, Rachel Davis Dubois and John H. Harris and (c) International, William I. Hull and Horace G. Alexander; 4, Friends Contribution to Education: Hadassah Moore Leeds and John A. Hughes; 5, International Cooperation of Friends: J. Passmore Elkinton and Betram Pickard.

With regret, and a bunch of chrysanthemums, the resignation of Marian S. Norton, as secretary, was accepted and she was added to the committee at large. Her successor is Esther Dodson, a graduate of Whittier College, formerly a member of California Yearly Meeting and now a member of the Chestnut Hill Meeting near Philadelphia, where her husband is professor of history in the University of Pennsylvania.

The meeting closed with an appealing expression of concern from Alvin T. Coate for the growth of spiritual unity among Friends by visitation and a sympathetic approach.

The next meeting will be held in Washington D. C., on January 25 and 26, 1936.

WHERE TO STAY

When visiting Philadelphia, make your headquarters at Friends' Arch Street Centre, 304 Arch Street. A friendly home in the midst of the city's greatest historic shrines. Apply to Aida T. Orner, hostess. Room rates, $1.50 up. Restaurant service if desired.

A RECORD ATTENDANCE AT FIVE YEARS MEETING

All attendance records of previous sessions of the Five Years Meeting have been broken by those in progress as this is written. Friends have fairly poured in upon Richmond from all directions, and the interest in the proceedings is commensurate with the attendance.

We cannot attempt even a partial report of the sessions in this issue, except in the way of a few general statements. Beginning with the opening reception and tea on Tuesday afternoon, the large Meetinghouse has been packed to overflowing with keenly observing and eagerly participating Friends. The gist of the opening address by Rufus M. Jones will be found on another page.

On Wednesday forenoon, officers were chosen as follows:

Presiding Clerk, Rufus M. Jones, Yearly Meeting of Friends for New England.

Assistant Presiding Clerk, Judge J. Hoge Ricks, Baltimore Yearly Meeting.

Recording Clerk, Albert L. Copeland, Western Yearly Meeting.

Reading Clerk, Mary H. Terrell, Wilmington Yearly Meeting.

Announcing Clerk, Leslie D. Shaffer, Indiana Yearly Meeting.

Lindley M. Binford of New England is Chairman of the Nominating Committee, and L. Hollingsworth Wood of New York of the Business Committee.

IN THE AUDITORIUM OF ETERNITY

By Harold De Baun

(A Sequel to the Orchestra of Faith in our issue of May 2, 1935.)

In my Father's house there are many mansions: if it were not so, I would have told you. I go to prepare a place for you. (John 14:2)

This is a straightforward assurance of a place to go; yet it involves a wide range of possibilities and is coupled with a promise to prepare the place. To me Jesus has promised a place in the Auditorium of Eternity.

What is an auditorium? Let us look into one. This auditorium was built for the production and audition of great pieces of music. The music is written by the musical genius of mankind; it is played by a great symphony orchestra, led by a great director; the music is heard by a vast audience of all kinds of people seated in the various parts of an immense auditorium.

Through vast dim spaces we look forward toward a center of light. The latter discloses a stage, constructed in the form of a semi-circle and in the shape of a graceful half-shell. In the center of this semi-circle is the stand of the director. Sweeping around this semi-circle are the rows of musicians with their instruments.

Stretching out before us is a much greater semi-circle. It seems incredibly vast. We can become familiar with the small half-circle of the orchestra through the strong light shed upon it, but the great half-circle of the auditorium reaches out into unseen and unknown stretches in the comparative darkness of the dim light through which we view it. The shell of this half-circle appears fairly to soar up into the heavens.

Now we realize that in this vast, dimly-seen auditorium are all manners and kinds of people: people rich and people poor in the goods of the world; people who must sit close to the orchestra to hear and people who wish to sit far away to hear better. Also there are people who possess a technical knowledge of music, who will understand every change of the score, every minute rule which is used in the production, and there are people who do not possess such technical knowledge, who understand nothing of the minute rules, but who feel and enjoy the essential spirit the music expresses. There are people who are there to be with someone else and there are people who are there to be alone with the spirit of music itself, yes, even in such a great crowd.

But all these people are present because they love music or because they love others who love music; and all because they admire and respect the great director who will produce the music for them. All are in seats and in locations which are suitable to their means or for their purpose. They are present because a great builder prepared this building, this house, for all these different people.

Let us see the Auditorium of Eternity—the many mansions in the house of the Father that Jesus promised us. In the Great House of the Father — the whole of creation and eternity—the Orchestra of Faith plays on the stage of the Christian life under the shell of human nature in the small semi-circle of earthly existence.

The orchestra is led by the Great Director—the Spirit of God. In the hard bright light of this visible world the orchestra produces the strains of the divine music. It sings the songs of faith, of virtue, of wisdom, of temperance, of patience, of godliness, of brotherly love.

Stretching out before us, before us striving musicians on this earthly stage, is the vast semi-circle of eternity. We see it but dimly. As we sit on the stage of life in the bright life of human endeavor, we cannot distinguish the eternal audience, for we are blinded by the immediate glare of life; but, if we play well in response to the promptings of the Divine Spirit within our own semicircle, we can feel the flood of sympathy and appreciation surging to us through the vast spaces of spiritual consciousness from the unseen audience.

In the greater part of the Father's House there are many different places for all—places prepared for us, secured for us according to our works, according to our capacities, according to our purposes. There are places for persons rich and for persons poor, in the spirit of God; for those who must remain close to the shell of human life, for those who may hear the play of human life at a distance; for those who have cultivated one virtue well in the earthly life, and for those who have made a harmony of all the virtues. Also there are places for those who have achieved some of the spirit of goodness by pursuing the most minute rules of conduct, and there are places for those who have ignored some of the minute rules, but who have lived in the spirit of brotherly love. There are places for those who have just loved some one well enough to come with them along the aisles of righteousness, and for those who would be alone in the atmosphere of the spirit of God.

There are places suitable for all those who love the spirit, for all those who have shown awe and reverence for the Great Director. The Great Builder has gone to prepare these places. If it were not so we would have been told.

Detroit, Michigan.

OUR LEISURE MUST BE CHRISTIANIZED

By Tom Alderman Sykes

People keep saying that our generation has more leisure than any generation the world has known, but as I look around the query comes: What are we doing with this increased leisure?

As I see it, leisure has ceased to provide relaxation and health for many of us. It does not satisfy—it merely exhausts. Certainly it is not lifting life to the height of its splendid possibilities.

In my opinion, there is nothing more urgent than cleansing the amusements of our people. At present we are not training men and women in the use and enjoyment of their best gifts. We are tolerating evils which cheapen and take from us the fine idealism of life. Say some of my friends, it's no use getting excited and fussed up about it, there is nothing one can do.

Jesus Christ came into the world for a purpose — not to condemn the world, but to save it. Then how can we who call ourselves Christians go on with our present attitude of compromise? We see all around us God's children—our brethren—wasting their divine possessions, and we ought to burn with passion to save them. If we are here to win the world for Christ, we must do our part—we must take our stand. Mere impersonal condemnation is useless. We just must not remain silent in the presence of evils that ruin men. We cannot stand silent and idle whilst the holiest things are being abused.

There is something fundamentally wrong with the folk who waste their leisure time with trivialities—but there is also something wrong with the church that stands quietly by and lets the process go on, and makes no effort to stop it. The time has come when the Church of Christ must take its place in the life of our community, or just plain go out of business. This one-day-a-week business of trying to make a bunch of high-ball and cocktail fans feel good after a wild week of mis-spent leisure, is no business for the Church of Christ. We must get amongst men and sweat a little to win them. We must strive to direct life in a way that the leisure of the people will be rightly used.

Once again we need "the living epistles" that folk may see, clothed in flesh and blood, a love and a life, which never tire of serving, and a grace which makes all things beautiful.

Our Christianity must affect our dealings and contacts with men, and the only way we can build a satisfactory national life, and the ideal social order, is upon that foundation. It is for those of us who call ourselves Christians, to show the world how to use this new leisure.

High Point, North Carolina.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana

STEWARDSHIP FOR TODAY

Presbyterian Church U. S. A., 30c

Probably no other field of Christian work demands more discrimination in the choice of literature than does stewardship. The market has material all the way from shoddy to the excellent. This pamphlet is among the best being offered to Christian workers in the field of stewardship today. These studies catch stewardship at its deeper levels. They relate it to the significant issues which men face today.

The plan of presentation is the same as "The Christian Way Out," which Friends have received well during the past several months. It is developed in four sections, each of which is divided into two parts, a worship program and a closely prepared study. The sections are concerned with "Stewardship and the Problem of Security," "The Recovery of Faith and Confidence," "An Appraisal of our Resources," and "Using Our Resources." While the worship programs assume a more elaborate service than Friends follow, they are full of resources that can be adapted to advantage in some aspect of our working situation.

Appended, are two dramatizations, "Which of These Three?" and "The Second Mile." They are simple plays that can be effectively used by the large or small church. They alone are worth the price of the booklet. Groups wishing to use them may order more of them under separate cover at 15 cents each.

Send orders to the Friends Book and Supply House, Richmond, Indiana.

GEORGE FOX'S JOURNAL IN FRENCH

TRANSLATED BY MADAME P. BOVET

Only a few days ago, I took Rufus Jones' book on the Relief Work in France from the bookshelf. I was wondering what kind of effect the experience in France, amidst misery and suffering, must have had on the group of Americans that came over to help their brothers. My second thought went to Europe, wandering to the people that had been helped. Did they realize what had urged those Americans to come over? Did they try to discover the spiritual foundation of their work? The answer came to me through the French translation of George Fox's Journal which has just been published under the auspices of the French Friends.

The Journal is preceded by a very valuable preface by Wilfred Monod (well known Protestant leader in France). It is very characteristic that he, speaking to people who mostly come from a Catholic background, tries to explain to them why George Fox and his "Society" discarded all outside symbols. He mentions the momentous speech a Friend made before the Lausanne Ecumenical Conference in 1928, which for the first time seemed to build a bridge between the two extreme groups of Christian religion, the "ultra-spiritual" of the Society of Friends and the "ultra-sacramental" of the Greek Orthodox Church.

Besides this, Wilfred Monod stresses that George Fox put down the fundamentals of Christian Pacifism. He speaks of the hardship he suffered in the terrible prisons of his time. He, says Wilfred Monod, never tried "to adopt another tactic," all this out of the "supernaturelles capacités de l'âme régenérée" supernatural capacities of a reborn soul).

Thanks to the very able translator, the Journal has kept the original pious simplicity. In reading it, even in the French version, one gets a most vivid picture of George Fox's journeys, his development, his loving care for his "Friends," the period of the Commonwealth and the Restoration serving as background.

The book contains the introduction that Rufus Jones wrote to the English edition. It will mean a spiritual crystal around which the small, but growing group of French Friends will gather. It will mean to them a great help to read the message of the Founder of the Society in their own language. To all Friends this translation is a new link between the various groups all over the world. It seems to come as a prelude to the Friends' World Conference in 1937.

HERTHA REINEMANN.

Philadelphia.

KEEPING OUR BALANCE

BY EVA TAYLOR

Cokesbury Press, 25 cents

This booklet, small as to the number of pages—there are eighty pages—is an answer to the crying need for good material for "temperance" education. Pastors, teachers, leaders of youth, who desire to educate in regard to the evils in the liquor traffic and the use of alcohol as a drink, will find a rich mine of information in this small book.

An amazing amount of facts has been assembled. These facts touch a large number of the phases of life and its relations to this evil. Interesting stories are inserted. Stories from the ancients and moderns, from Cyrus the great to Charles Lindbergh. Nearly every argument that could be suggested in favor of the liquor traffic, such as modern youth has to face, is carefully weighed and an answer given.

The reading of this book is made easy by the general makeup and the fascinating method of treating facts. It would be difficult to make an extravagant statement concerning the value of this book.

A SIGNIFICANT BOOK FROM FRANCE ABOUT QUAKERS

A young French scholar has just produced a very valuable study of the Quakers in America.* The author is an enthusiastic student of the Quakers. He received a Fellowship at Harvard and while he was in America he searched diligently the old Quaker minute books, the archives, the records, the libraries and the Journals of Friends for light on the development of Quakerism here in the colonial period—the seventeenth and early eighteenth centuries. The book was written as a thesis for his doctor's degree in the University of Paris.

It is a scholarly, well-documented and a sound piece of research. But at the same time it has a popular appeal and is written in an attractive style which will please the reader who has fluent French. He has an excellent introductory chapter on the rise and significance of Quakerism in England, and then he swings into the thrilling story of the "Invasion" of New England with its tale of sufferings heroically endured and its four martyrdoms. He studies with care and detail the various laws which in quick succession were passed in Massachusetts against the invading Quakers. The story of the "King's Missive" is well told and interesting light is thrown upon the early Quaker converts, of whom Nicholas Upshall was the first and Mary Dyer the most extraordinary. Quakerism in each of the Colonies is studied with fresh insight. Rhode Island receives a good degree of attention as it should. Here the Quakers governed the Colony for nearly one hundred years and here they faced the peculiar difficulties that Quakers are bound to meet when endeavoring to govern a state in the midst of a warring world. The same problems re-appear on a large scale in the stormy story of "the Holy Experiment" in Pennsylvania.

It is significant that a book of this sort should come from France, where throughout the eighteenth century the Quakers were idealized and where William Penn was exploited as the perfect founder of a new order of a holy commonwealth.

RUFUS M. JONES.

*Les Quakers en Amérique au dix-septième siècle et au debut du dixhuitième, by Pierre Brodin, Docteur es lettres. Published by Ch. A. Bedu. Saint Amand (Cher).

NEWS OF OUR MEETINGS AND OUR FRIENDS

Back Creek Monthly Meeting of Fairmount Quarterly Meeting, Indiana Yearly Meeting, reports the recording of Robert M. Earl as a minister of the Gospel among Friends at their meeting held on October 17, 1935. Robert Earl and his wife are serving the meeting at Arba, Indiana, as pastors.

* * * *

Under the auspices of the French Yearly Meeting, a French translation of "The Journal of George Fox," by Mme. Pierre Bovet, has just been published by "Je Sirs," of Paris. This translation has been abridged by Henry van Etten, of the Friends' Paris Centre. Wilfred Monod, a well-known French pastor, has contributed a ten-page preface.

* * * *

Joy Ridderhof of Los Angeles, California, who is now on the mission field in Marcala, Honduras, was recorded a minister of the Gospel among Friends, by Los Angeles Monthly Meeting with the hearty concurrence of Pasadena Quarterly Meeting. The faithful missionary service now being rendered by Joy Ridderhof in Honduras was spoken of with deep apperciation.

* * * *

Myra Frye, a Kickapoo Indian girl, who grew up in the home of Elizabeth Test and Lina Hunt, former missionaries among the Kickapoos, is now living in Los Angeles, California. With the help of some Whittier Friends, she has started a social and religious center for Indian girls working in Los Angeles. They have rented two or three rooms which Myra keeps open on Thursday and Sunday afternoons, when she is off duty from her own work. On Sunday evening they have a religious meeting.

* * * *

The Religious Education committee at the Florida Avenue Meeting has planned an interesting program for the Sunday School, which opened on the 29th of September with its largest enrolment. Herbert S. Lewis is superintendent. The adult class is building its program around the theme, "Christian Attitudes in a Changing World," using the Queries of the Meeting as a basis for discussion. Arthur W. Hummel introduced the subject with his very challenging talk on the 13th, on Friends' Attitude Toward a Changing World."

* * * *

Bertram Pickard, who spent several months in America last summer, assisting on the faculty of four of the Institutes of International Relations, and visiting Friends' groups and meetings, is now contributing bi-weekly articles on the League of Nations to the Sunday issue of the *Washington Post*. Friends and others who had the privilege of hearing Bertram Pickard at the Institutes or who enjoyed fellowship with him at other gatherings, will much appreciate seeing these articles if they are lucky enough to have access to the *Washington Post*.

* * * *

Vassalboro Quarterly Meeting was held in September at South China, Maine. Harold Tollefson reported on the meeting on Ministry and Oversight held at Yearly Meeting, and Elam Henderson raised the question, "How Shall Our Churches Meet Modern Day Problems?" The morning service for worship was led by Rufus M. Jones who compared the early beginnings in South China and Vassalboro with beginnings of churches of olden days. He referred to the transition from the miraculous to the ordinary and said that if we are going to find God today, we shall find him in the everyday processes. The necessity of Christian stewardship in the matter of meeting our obligations to the united budget and thus make it possible for the Evangelistic Committee to continue their work in the Yearly Meeting was emphasized. Young Friends discussed suggestions for future activities. On First-day, Elam Henderson brought a message of hope and confidence from Paul's letter to the Corinthians, and Harold Tollefson concluded the service with a brief message from Romans. The genial and inspiring presence of our fellow-worker, Annie M. Priest, who has received the crown of righteousness since our previous session, was greatly missed. Her constant care and concern for the promotion of Quarterly Meeting activities should be incentives for those younger and less skillful.

OCTOBER

The mimic death of Winter drawing near,
When trees shall stand with gaunted branches bare,
October clothes them in a festal garb
As if 'twere gladness that the end is here.

It is not death, though seeming dead to us,
While close-wrapped buds hold silent trysts with life,
And know it stronger than its mighty foes;
For Spring will follow Winter's steps full soon.

But now, the maple and the lordly oak,
The tulip-tree and cornel, crimson-gay,
Compete to overmatch each other's flame
Of lambent brightness in the year's farewell.

Are arboreal heavens with colors rife,
Whose doors ajar permit escape of hues,
To touch the dying leafage of the year
With rare though transient glory ere its fall?

Or o'er its walls do poplars sentinel
And tell to humbler folk what glorious robes
Are worn by dwellers in those precincts fair,
And so they don them as along they go?

To us, so seers speak and still relate
How death is but a mystery of night,
And how to watchful view, while near the gate,
A radiance tokens light beyond the gloom.

O'er battlements of heaven a glory streams
That bids us hold our banner bright on high,
E'en though our swiftly passing Autumn warns
That now the Winter of our term is nigh.

LINDLEY D. CLARK.

Sandy Springs, Md.

MARSHALLTOWN, IOWA, MEETING NOTES

The new Christian Endeavor year was started off with an observance of the Founders' Day program, all the C. E. groups being included in the service. Intermediates conducted a worship service and speakers represented the Y. P. and Senior groups. Following a message by the pastor an installation service was held for the Y. P. and I. C. E. groups and these were consecrated to their tasks. On September 22, the Progressive S. S. class conducted a review of the quarter's lessons before the school by selecting five contestants to present one of the characters of the lessons. Calvin White won first and Glen Lampman second place. This class also sponsored a surprise for the pastor, September 23, in honor of his birthday. They were successful, and useful presents were given him.

Rally day and Promotion was observed, September 29, each department having a section of the program in which the promotion was made to the next. The final promotion was made to the superintendent who gave the responsibility to the new superintendent, Clarence F. Reaugh. The pastor was then asked to accept the matter for the monthly meeting. The new officers and teachers were presented and an installation service conducted by the pastor when a brief message was given.

The teachers, past and present, of the S. S. were honored by a special service, October 6, when fifty-three teachers were present for the message given by

the pastor. Stewardship and Christian Endeavor committees have been added recently to the monthly meeting organization. The responsibility of the stewardship committee will be helping to carry on a constant education in such matters. The C. E. committee will coordinate the activities of the C. E. groups seeking to assist in any way possible in developing a suitable C. E. program for the monthly meeting.

A class in "Our Pupils and How They Learn" was concluded by the pastor when nine successfully completed the work. Eight of our workers were presented with credit cards for work done in a community training school.

On the evening of October 10, the meeting surprised the pastor's wife with an oyster supper in honor of her birthday and presented her with a token of their appreciation for her work.

FRIENDS OF CONNECTICUT VALLEY ORGANIZE

Friends of the Connecticut Valley met in semi-annual session at Hartford on October 13. About fifty Friends and friends of the Friends from New Haven, Hartford, Springfield, Northampton and elsewhere, joined in a meeting for worship in the morning, followed by luncheon and a business meeting in the afternoon. The main order of business was the report of the committee on organization. It was agreed to organize as "The Connecticut Valley Association of Friends," for the purpose of promoting and coordinating the message and mission of Friends in this area. Local groups were encouraged to organize as monthly meetings and until such time as a regular Quarterly Meeting should be organized, membership in the Association was opened to all who might desire to affiliate themselves with Friends. The meeting directed the Clerk to communicate to the American Friends Service Committee its concern that a way might be found to express its message of reconciliation, perhaps in terms of relief, to Italy and Ethiopia. The Clerk was also directed to bear a message of greeting to the Five Years Meeting.

ALEXANDER C. PURDY, *Clerk.*

NEWS OF FOUNTAIN CITY MEETING

Promotion Day at Fountain City, Indiana, Bible School was an interesting occasion. The teacher of the Beginners class gave four of her pupils to the teacher of the Primary class. The little ones came forward to receive their certificates as the Primary teacher advanced with words of welcome. When they took their seats she gave some of her pupils to the First Grade teacher. This plan continued until all had received their certificates. Besides this, there were some exercises by little folk, which always is interesting.

Three members have returned minutes granted them for service. The pastor, Russell Burkett, and Emma Woolam Hartley attended Ohio Yearly Meeting. The latter remained to visit families in Springfield Meeting where she and her former husband, Hiram Woolam, had served as pastors.

Alice Woodard Hunt gave a report of her visit to North Carolina. After Yearly Meeting, she visited nine meetings and eighty-nine families, besides children's meetings and C. E. and missionary societies. Her especial concern was personal work, and heart to heart talks. She urged family worship, and gave to leaders of various departments of work addresses on helpful literature. She also visited the Mission in Tennessee and Friendsville Academy. She feels there is no more guarded school for the young, and the teachers are the very best. It is marvelous what the Ransome's are doing with so little means. They are working too hard for their health.

JONESBORO FRIENDS GO FORWARD

Jonesboro Meeting observed Rally Day, October 6, by combining Sunday School and church service at which time a program was given by the children of the school. The attendance numbered 135. The church was beautifully decorated with autumn foliage and flowers. John I. Wright gave a short message which fitted into the program very nicely. A goodly number of those who attended the services remained to enjoy the bountiful basket dinner which was served in the church basement.

In the evening, the auditorium was well filled with members of the church and their friends who gathered to witness "The Spirit of Worship," given by the young people and directed by Grace Howell who had labored under a great handicap. Jonesboro is a factory town and at present the factory is operating on a twenty-four hour schedule seven days in the week. This, of course, prevents some of the young people from entering into the church activities. Promotion Day was also observed by the Primary Department with Edna Basket, Primary Superintendent, in charge. The children are now gathering in the basement for their own exercises, which is causing an increase in interest in this department.

Recently the Ladies Aid had the parsonage re-roofed at an expense of $250.00, which they borrowed. Through the medium of an Advertisers' Sale and Kiwanis suppers, they were able to pay the ninety day note a few days after it was due. They are now installing a new rest room and kitchen in the church basement. Most of this work is being done by the men of the church who are donating their labor.

We are glad to report that the spiritual condition of the church is better than it has been for some time. The prayer meetings are well attended and John I. Wright is bringing us deeply spiritual messages at our meetings for worship. Edna Wright's faithfulness in the song service and pastoral work is much appreciated by Jonesboro Meeting.

DEFENSE OF DEMOCRACY

(Continued from page 445)

It therefore seems imperative that the crucial struggle of socialized religion in the presence of the changing role of government is to battle for a retention of democratic principle and methods, and at the same time, to support movements toward greater economic socialization.

When, however, religion takes upon itself the battle for the preservation of the democratic method, it must realize that it has its hands full. And yet, religion has no other course to pursue in view of the changing role of government. Its moral heritage makes it uniquely the spearhead in the attack on the chauvinistic nationalism of Fascism or the violent class struggle philosophy of Communism. It has a duty to preserve a certain objectivity if by objectivity we mean a set of moral and social standards that do not become engulfed in any sectarian party loyalties or fanatical programs. Religion, more than any other force, must strive to keep the form of government and the technique of social change democratic.

MARION FRIENDS FILL CHEST OF JOASH

Edgar and Irena Stranahan have begun their third year of pastoral work at First Friends, Marion, Indiana. The past year has been a very successful one for the Meeting. The pastor has brought splendid sermons throughout the year, the various departments of the church have accomplished many things, and plans are being made for even a greater year of service. The treasurer reported that all bills for the church year were paid and that there was a small balance.

Sunday, October 6, was observed as Rally Day in the Sunday School and Meeting with a unified service in the morning. Immediately following the study hour, the classes assembled and a pageant, "The Chest of Joash," was presented. This pageant was based on the Biblical story of King Joash ordering the preparation of the chest to receive the gifts of love presented to God. At a

certain time during the pageant, a group of girls distributed boxes of envelopes and pledge cards. Each person was asked to make his subscription for the support of the Meeting for the coming year. Then, the congregation filed past the chest of Joash and deposited their pledges and offerings for the budget. The pageant was impressive and worshipful, and a large percent of the budget was pledged at that service.

WITH GREENFIELD FRIENDS

The Greenfield, Indiana, Friends Missionary Society has had two outstanding meetings this year. The first meeting at the home of Ida Brooks, was attended by twenty-three members and guests, who enjoyed the fellowship hour as well as the program which followed. Reports showed the Society to be in good standing, in all departments of work. The first lesson in the new study book, Women under the Southern Cross, was presented by Margaret Brooks, in a most interesting way, making us all feel that this year's work will prove to be not only interesting but instructive as well. Responses were facts about South America. During the social hour South American tea and Mexican Wedding Cakes were served.

Men and Missions Night was observed October 15, with a meeting at the church, when more than sixty people enjoyed the supper, and the splendid program which followed. Luther Bundy gave the devotional, Dr. Mary Bruner presented the lesson, in her usual pleasing way, using a map of South America to show locations. Special music was given by Pearl Barrett, on the accordion, and a vocal solo by Florence Elizabeth Hill. The Society is looking forward to a profitable year's work.

ITEMS FROM OSKALOOSA FRIENDS

The past year with Frederic Carter, as pastor, has been one of spiritual growth among our members. The Sabbath services, both morning and evening, are well attended and very helpful. The evening services are a source of especial inspiration because of the cooperation of the college students who have charge of the devotionals and music. On Sunday evening, October 20, the college girls' Bible class had entire charge of the services.

On October 4, the adult members of the church gave a reception for the Young Friends and faculty members of William Penn College. A number of students, both old and new, attended. An interesting program and social time was enjoyed. On October 17, the members and their families enjoyed a 6 o'clock covered dish dinner. The theme of the program was "Friends Missions of Today." The guests were divided into groups, adults, young people, intermediates and primary with a leader for each group. This was in charge of the Monthly Meeting committee with Florence Hansen as chairman.

Although we have had the added expense of a new furnace in the church and one in the parsonage, we feel encouraged that we shall meet our financial obligations better the coming year than in the past year.

FRIENDS UNIVERSITY

A CHRISTIAN COLLEGE

NO OTHER Friends College in America is so dependent for its very existence on the maintenance of its Christian ideals and character. In Wichita there is also located a Municipal University with splendid new buildings and modern equipment. Local students can attend Wichita University for but little over one-half the cost of attendance at Friends. Those who are willing to pay this added cost to enroll in a Christian institution cannot be expected to return year after year unless their expectations are realized.

What has appeared to some as discouraging competition may be regarded by others as a providential arrangement.

Submitted by

THE BIBLICAL SCHOOL, FRIENDS UNIVERSITY

WICHITA, KANSAS

EIGHTIETH ANNIVERSARY OBSERVED

First Friends Church, Indianapolis, observed its eightieth anniversary as an established meeting, October 20, in all-day services. Three hundred and fifty attended and were guests at a noon dinner served by the Ways and Means Committee of the church. Many former members were present, five states being represented.

Willard O. Trueblood, of Whittier, California, a former pastor in the meeting, was the speaker at the morning services. David M. Edwards, President of Friends University, Wichita, Kansas, also a former pastor, gave the anniversary address in the afternoon, at which time Lillian G. Hoskins read an historical review of the meeting's growth through one hundred and fifteen year's connection with the city, the first known Friend having settled there, in 1820, when the State of Indiana was four years old. Many interesting reminiscences were given. More than twenty were present who had attended fifty years or more and five who had attended at least seventy years.

The meeting was set off from Fairfield Monthly as an established meeting in 1855. It is a member of Western Yearly Meeting. O. Herschel Folger is the present pastor.

A HARVEST FESTIVAL FOR FRIENDSVILLE

In addition to a scholarship to Friendsville Academy given each year, the Women's Missionary Society of Friendsville, Tennessee, has sponsored various projects in the interest of the School. This year it is inviting old students, alumni and friends to participate in a Harvest Festival, November 15. Following the presentation of gifts, a social hour of fun and fellowship will be enjoyed. Individuals and groups are asked to select their gifts from a list of needs that has been compiled from the different departments of the School and dormitories. It is hoped that friends of the Academy in other sections of Quakerdom will join in making this first Harvest Festival a real success for the School. Readers are encouraged to write the undersigned for a copy of the above mentioned list.

CATE MCREYNOLDS,
President W. M. S.
Friendsville, Tenn.

POURING THE RESERVOIR

(Continued from page 438)

siasm. I wish that all those who feel that this homestead cannot be self-governing could have seen that sight. I realized as never before what a great wealth of creative energy we have in the bunch of homesteaders selected. What they need is organization and a plan that is theirs; they must feel that they are doing it themselves.

Co-educational Country
College Preparatory

WESTTOWN SCHOOL

Founded 1799

Maintained by Philadelphia Yearly Meeting of Friends (Arch Street)

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One or more of these may apply to the educational needs of your boy or girl.

It is a Quaker school which stresses the Quaker way of life.
It provides a happy and wholesome environment for play and study.
It holds high scholastic standards and prepares well for college.
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It offers unusual opportunity for the study of Agriculture and Home Economics, in addition to the usual preparatory school course.

If you would like further information about Westtown education write JAMES F. WALKER, *Principal*, Westtown, Pa.

BIRTHS

JONES—To Harvey D. and Cynthia Scales Jones, Toronto, Ontario, formerly of Brooklyn, N. Y., October 5, 1935, twin daughters, Linda Cary and Margaret Cynthia.

LAMB—To Robert and Beulah King Lamb, of Gilead, Indiana, January 13, 1935, a son, Richard Carl.

LAMB—To Herman and Charlotte Waters Lamb, Amboy, Indiana, August 21, 1935, a son, James Bruce.

DEATHS

GARDNER—At his home near Cottage Grove, Indiana, August 24, 1935, Edward Gardner, son of Cyrus and Elizabeth Gardner, in his 68th year. He was graduated from Earlham College in 1902 and devoted his life to educational work. As superintendent of schools at College Corner, principal of schools at Liberty, Indiana, and of Friends Academy at Fairmount, Indiana, for two years, he was eminently successful in his chosen profession. A birthright member of Friends, he took an active part in Bible school and church affairs and was clerk to the monthly meeting for many years. A man of sterling integrity and strong religious convictions, he commanded the respect and admiration of all who knew him, and will be greatly missed in the church and community. In 1898, he was united in marriage to Alpha Albert who survives him.

HADLEY—At Oskaloosa, Iowa, August, 30, 1935, in his 70th year, Albert Edward Hadley, son of James and Catherine Hadley. Born near New Providence, Iowa, he had lived at Bear Creek, Iowa, Mt. Vernon, South Dakota, Central City, Nebraska, Scott's Bluff, Nebraska, and Wilder, Idaho. In 1891, he was married to Anna Mary Hunt and four daughters were born to them, three of whom survive their parents. For several years he and his wife were active in the affairs of Nebraska Central College assisting young people in attaining an education. He was always ready to do what he could in furthering the work of the church. The closing years were devoted to the things he most loved, the production of fruit and flowers. His wife preceded him in death but a few months.

FOR SALE

Four-room, plastered house, electricity, water, fruit, pasture. Almost 2 acres, near Friends Academy. R. J. Moon, Greenleaf, Idaho.

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NOTICE

To our friends who continue to send to us their magazine subscriptions we are grateful. Willis and Juanita Beede, R. R. No. 1, Box 43, Whittier, California.

SUNDAY SCHOOL CONVENTION

The World's Sunday School Convention at Oslo, Norway, July 6-12, 1936. See Europe en route. All expense tours at low cost. Write for folder. Ruth Kelsey Gloor, 712 West Street, Wilmington, Delaware.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting—4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Milton H. Hadley, Minister, 6041 Kenwood Avenue, Telephone Fairfax 6641.

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Authorized by the Five Years Meeting of Friends in America

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57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2309 Highland Avenue, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Ave. and Shoshone St. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 6:30 p. m. Cecil Hinshaw, Pastor.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meetings for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for worship at 10:30 a. m. Pastor H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 E. Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

QUAKER EST. 1893 GEORGE SCHOOL COLLEGE PREPARATORY

GEORGE SCHOOL opened in Ninth Month for its forty-third year with every room taken. Over three hundred boys and girls are in attendance, the largest enrollment in the school's history. More than a hundred students are cousins, brothers, sisters, or children of former students. More than half of the students are children of Friends.

Application for entrance in 1936 should be made by Second Month First, if possible.

For catalogue and information, address
GEORGE A. WALTON, *Principal*, Box 351, George School, Pennsylvania